/33/

304 While the patient convulsively clasps a pole, the points are
757 pressed deep into the skin of the ailing part of his body, and it is scratched open in various directions with quick movements. The blood is scraped off with strips of palm leaves, the wounds rubbed with sand in the bath. It is said to be not uncommon that pulverized pepper is applied to increase drainage.

Even when there is no special suffering, such blood-lettings are done from time to time on legs and arms, "in order to strengthen muscle power."

● 753 The belief common to all primitive peoples that sickness,
171 as well as death, is something highly unnatural and comes about only through the influence of hostile powers, which the witch doctor alone knows how to ban, prevails among the tribes of South America in such a completely similar manner that everything known about it from one people also holds without additions
[114] for the others. One need only refer to the lucid, exhaustive presentation by Im Thurn (1), to which there is hardly anything to add.

1. Im Thurn, op. cit., p. 328 ff.

756 Among the Karaya the rank of witch doctor (kahotebädõ, according to Spinola hori), of which every village possesses several, does not belong to a closed caste any more than it does among the Xingu tribes.

Anyone who is willing to undergo the required mortifications can become a sorcerer. Nervous individuals, epileptics, etc. are, of course, especially suited for it. Even women can attain this office.

789 We had no opportunity to observe the medicine man treating
791 the sick, but did observe him in his no less important activity
[206] as rain conjurer. He stepped ceremoniously in front of the hut, holding a tobacco pipe in one hand, in the other a long switch with thornback spines stuck on the tip. His face turned toward the heavens, he uttered inarticulate sounds in a loud voice, again and again blew smoke towards the clouds, then mumbled, swinging his staff around his head, incomprehensible words

/338 cont./

757 [164] [834] Venereal diseases are rare. The Karajá systematically avoid them in that infected Karajá, as long as they are not cured, are prohibited from intercourse with the women and possibly banished from the tribe altogether. Pedro I, who became infected in Conceição, said that if he went home that way he would be unable to remain there: he would then no longer be a Karajá. They seem to have a remedy for syphilis, but it is said to be effective only in the hands of a good doctor.

Persons with infectious diseases are left alone; even the doctor does not pay any attention to them. The people simply move away, but leave food behind for them. If they die, the [153] others come and bury them. With death the disease, even an infectious one, is regarded as obliterated.

158 Mental illnesses seem to be very rare. I observed only one epileptic youth. Every month at the first quarter of the moon he is said to thrash about and walk around with his eyes closed. He had a strange look and his movements were heavy. For no reason [828] that I could see, he was suddenly seized by the others, overpowered, and thrown down; after a time he was permitted to get up again and walk about freely, but he was always kept under control.

828 According to their view, mental illness (ĭdjõdẽ) is located in the small of the back.

Raving madness (ãhãhã) is incurable. During attacks the patient, by order of the chief, is bound at ankles and hands and laid on a mat in the shade.

158 In Schischá, on my return journey, I observed a strange custom, which probably goes back to a sadistic tendency. At night, the old bachelor, Maûdĭhĭ, and Mãŭzĭ were sitting with me in the tent. Suddenly the bachelor leaped at Maûzi's throat and squeezed it, saying, I want to kill you, and then finally let go. Thereupon all /339/ three of them tried this on themselves. They threw their heads back, placed their hands around their throats from behind, and, holding the breath, squeezed the larynx together from both sides with their thumbs. After a while, they let go, swallowed a few times, and took a deep breath. Extreme satisfaction was reflected on their faces.

6:Cook M-3,4 (ca. 1900) 1909
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765 it is always the women—broke out into loud lamentations and wailings, which did not cease until the objects were again hidden from view. He says that he witnessed at a Sambiôa village a very pathetic mourning scene when the news came that a certain resident of the village had died in Pará, whither he had gone as a paddler in one of the trading boats descending the river. The mother and the wife of the deceased paced up and down the bank of the river near the village during two entire days, uttering continually loud and solemn cries of mourning. In their hands, they carried his ornaments and waved them constantly in the direction of the place where he had died. With the assistance of other women, the wailing was continued throughout the night. But whatever may be the real sentiments of the relatives, lamentations and wailing must not be omitted.

164 The Karayá have not suffered as much from smallpox and goitre as other primitive peoples. But tuberculosis is increasing among them, and they know that it is infectious. "Is there any catarrh where you hail from?" is the first question they ask a stranger before he is allowed to enter their huts. Intermittent fevers exist among them only in certain 753 low regions. They use but little medicine, for all sickness and disease is looked upon as demon possession, or the result 755 of witch-craft. Therefore, they trust to their conjurers, or tribal priests, to relieve illness. These men seek to remove the fancied poison or disturbing element by sucking the part of the body where the pain is located, or to expel the evil spirits by performing enchantments, or practicing black arts. 757 One of the most noted medicaments of the Karayá, is the resin of the almecegêira tree, which is mixed with cocoa-nut oil and taken in the form of snuff for headache, and also rubbed on the abdomen to cure stomach-ache.

000 Bates, in his valuable work, "The Naturalist on the Amazon," says: "No one could live long among the Indians of the Upper Amazon without being struck with their constitutional dislike for heat. Europeans certainly withstand the high temperature better than the original inhabitants of the